

Masonic Ceremonies



1969

CONTENTS

	<i>Page</i>
1. Ceremony of Instituting a Lodge Under Dispensation -----	9
2. Constitution and Consecration of a New Lodge -----	18
3. Ceremony of Installation -----	28
4. Protocol -----	58
5. Ceremony of Laying a Foundation Stone -----	70
6. Ceremony of Placing a Commemorative Plaque or Stone ---	90
7. Dedication of a Masonic Hall -----	99
8. Presentation of 25-Year Medals and Certificates to Veteran Masons _	111
9. Presentation of 50-Year Medals to Veteran Masons -----	113
10. Diamond Jubilee Award, 60-Year Membership -----	119
11. Presentation of a Life Membership _	124
12. Ceremony of Consecration -----	126
13. Masonic Burial Service -----	131
A. Burial Service Number 1 -----	140
B. Burial Service Number 2 -----	149

INTRODUCTION

In 1947 at the Annual Communication, Grand Master William J. Bundy, in his Annual Report, recommended that all ceremonies of the Masonic Fraternity be revised and that the committees be appointed for this purpose. In 1948 Grand Master Maxwell E. Hoffman appointed the committees which had been recommended. The first committee, consisting of Hugh W. Prince, Chairman, Lester H. Gillikin and John F. Lynch, was charged with the responsibility of revising all ceremonies with the exception of the Burial Service. The second committee appointed was to revise the Burial Service and this committee consisted of Robert L. Pugh, Chairman, Harrison Kauffman, Lester H. Gillikin, Charles P. Heindel, Murray C. Alexander, William H. White and James W. Brewer.

These two committees in 1950 presented to the Grand Lodge the revised ceremonies which were adopted on an experimental basis. At the annual communication in 1951, held in Chapel Hill, both committees presented

their final drafts of the corrected ceremonies which were adopted at that time, the Burial Service being adopted for optional use. Grand Master Herbert M. Foy thereupon appointed a committee to edit and to publish these ceremonies.

This committee edited and published the Book of Ceremonies in 1951 in a loose-leaf edition. This particular style of publication was approved in order that the brethren throughout the State might have an opportunity to examine critically and to make suggestions to be incorporated in a final edition. All suggestions were carefully considered by the committee and a revised edition, incorporating the suggestions and corrections were submitted to the Grand Lodge in April 1958. The Grand Lodge gave its approval and authorized the committee to proceed with its publication. This edition was published in book form in 1959.

The committee responsible for the publication of the foregoing edition consisted of Herbert M. Foy, Charles H. Pugh, Hugh W. Prince, Wilbur L. McIver and Robert L. Pugh, Chairman. The committee in that edi-

tion expressed its appreciation for the valuable advice and assistance given by some of the outstanding Masonic personalities of the State, including: Charles B. Newcomb, Wallace E. Caldwell, William H. White and W. Reid Howe.

In 1967 Grand Master Alfred A. Kafer, Jr. requested that the Book of Ceremonies once again be subjected to a revision process and he called upon the Committee on Masonic Ceremonies and Miscellaneous Publications to proceed with their full study of the ceremonies and to prepare a revised edition which would also include a few additional ceremonies not found in the current edition. This committee, consisting of Robert L. Pugh, Chairman; Berl M. Kahn; William A. Hooks; William L. Mills, Jr.; and Nathaniel C. Dean, proceeded with the assignment, but work on the revision was not completed until 1968 when Grand Master Robert N. Bass, Jr. re-appointed the same members to the committee and asked that they continue their efforts. Their suggested revisions were approved at the Annual Communication in April 1969 and publication of the revised ceremonies was authorized under the di-

rection of the new committee appointed by Most Worshipful Brother William A. Hooks, Grand Master in 1969.

The committee would be grossly derelict in its duty if it failed to give recognition to the valuable advice and assistance given by many of the outstanding Masonic personalities in North Carolina. Many brethren have been very generous and helpful both in time and in valuable suggestions. The committee is deeply grateful to them.

It is sincerely hoped that those of our membership who are most frequently called upon to conduct our various Masonic services and ceremonies will find this revised edition of 1969 most helpful.

Committee on Masonic Ceremonies and Miscellaneous Publications

ROBERT L. PUGH, *Chairman*

WILLIAM L. MILLS, JR.

S. FRANK NOBLE, JR.

HIRAM J. CASEBOLT

J. EARL WATSON

CEREMONY OF INSTITUTING A LODGE UNDER DISPENSATION

Instituting a Lodge Under Dispensation: The dispensation for establishment of a new lodge shall be issued by the Grand Master or the Grand Lodge. The Grand Secretary shall notify the brother named as Master in the dispensation that it has been issued. The Master will notify the members named in the dispensation to assemble in their lodge hall at the time determined. If the Grand Master cannot attend, he may designate his special representative to institute the new lodge.

After the brethren are assembled, the instituting officer will cover and assume the East, and he may appoint a Marshal, Chaplain, and such other assistants as he thinks proper. Officers of a lodge under dispensation shall not be installed. (Reg. 63-11.)

INSTITUTING OFFICER: Brother Secretary, you will read the Dispensation and announce the names of the officers to serve under it.

(As their names are called, the officers will form in line west of the Altar, facing the

East, under the direction of the Marshal, who will invest each officer with his jewel and apron. The Master, uncovered, will stand at the North end of the line. The Master named in the dispensation will then be conducted to the East and seated on the right of the instituting officer, and the Wardens and other officers will be conducted to their respective stations and places. These movements may be accompanied by solemn music, if convenient.)

(The instituting officer will then open a Master Mason's lodge.)

CHARGE TO THE MASTER

INSTITUTING OFFICER (*The Master rises when addressed*) : Worshipful Master, the Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your appointment.

The honor, reputation, and usefulness of this lodge will materially depend upon your skill and assiduity, while the happiness of the members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of Freemasonry. For a pattern, consider the great luminary of Nature which, rising in the east, regularly diffuses light and luster to all within its circle. In like manner, it is your duty to spread light and instruction to the brethren of this lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge those duties which they have been taught in it; and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice; and whose heart is expanded by benevolence. In short, by a diligent observance of the laws of our Grand Lodge, the Ancient Landmarks, the regula-

tions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to merit the confidence reposed in you.

CHARGE TO THE WARDENS

INSTITUTING OFFICER (*The Senior and Junior Wardens rise when addressed*) : Brothers Senior and Junior Wardens, you should be examples of good order and regularity, for it is only by due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are to assist the Master assiduously in diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have heretofore shown, I entertain no doubt that your future conduct will be such as to merit the approval of your brethren and the testimony of a good conscience.

CHARGE TO THE MEMBERS OF THE LODGE

INSTITUTING OFFICER (*Calls up the lodge*) : Brethren of ----- Lodge U.D.: You have been formed under dispensation, into a lodge of Ancient, Free and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry and to transact the necessary business incident thereto. Your authority is strictly limited by the law of The Grand Lodge of Ancient, Free and Accepted Masons of North Carolina, and your continuance as a lodge under dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty as officers and members, to obey the law strictly. In order to do so, you should carefully study all of its provisions, as any departure therefrom may subject you to censure and might result in the recalling of your dispensation.

Lodges are first instituted under dispensation as a test of the ability of the officers and

brethren to perform properly the duties incumbent upon them; and if, after due trial, they are found worthy and well qualified, they may be constituted and formed into regular lodges with full power to work under charters.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and regulations of the Grand Lodge in regard to work. The Grand Lodge has its own esoteric work and it imposes severe penalties for any departure therefrom. The ritualistic work adopted by the Grand Lodge, and no other, shall be used. The desire on the part of lodges under dispensation to confer degrees too often results in the admission into our Fraternity of men who are not worthy and well qualified. Bear in mind that the stability of a lodge depends upon the quality of its members, and not upon the number upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who

seek admission into our Fraternity. No man can add to, or shed lustre upon, Freemasonry; no one shall be solicited to become one of us. We confer favors upon those we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this lodge, as every Freemason you create is entitled to be greeted by the Fraternity as friend and brother wheresoever dispersed throughout the globe. Brother Marshal, make the proclamation.

MARSHAL: In the name and by the authority of The Most Worshipful Grand Master of Masons in North Carolina, I do proclaim that _____ Lodge U.D., of _____ has been duly instituted in conformity with the rites of our institution and the charges of our ancient and honorable Fraternity. I make this proclamation to the South (*Junior Warden raps once*) ; to the West (*Senior Warden raps once*) ; and to the East (*Master raps once*).

(*Public Grand Honors*)

BENEDICTION

INSTITUTING OFFICER OR CHAPLAIN:

The Lord bless, and keep thee:

**The Lord make His face shine upon thee,
and be gracious unto thee:**

**The Lord lift up His countenance upon thee,
and give thee peace,**

Both now and forevermore. Amen.

RESPONSE BY ALL THE BRETHREN:
So mote it be.

The brethren are seated and an oration may be given here.

The instituting officer may conclude with such personal instructions as he deems proper for the occasion; and, handing to the Master the dispensation and the gavel of authority, he will uncover, resign the chair, and take the place vacated by the Master. The Master covers and the lodge proceeds with its business. The Secretary will copy the dispensation into the records, and make full and complete record of all proceedings. (*The*

photographic copy of the dispensation furnished by the Grand Lodge should constitute and be made a part of the minutes.)

The proposed by-laws shall be adopted. (Reg. 44-18.) Report of such action shall be made to the Chairman of the Grand Lodge Committee on By-Laws.

The lodge is closed on the Degree of Master Mason in Due Form.

CONSTITUTION AND CONSECRATION OF A NEW LODGE

When a lodge receives a Charter from the Grand Lodge, it is to be constituted according to the ceremonies prescribed in this Chapter. The lodge must be constituted and the officers installed by the Grand Master or by some Past Master duly authorized by the Grand Master. When the Grand Master officiates, the lodge is constituted in Ample Form; when another, in Due Form. (Reg. 45-06; 49-10.)

A table or paltform of convenient size, upon which to place the "Symbolic Lodge" (or carpet), is placed about half way between the Altar and the East. The Golden Vessel with Corn at the East, the Silver Vessel with Wine at the West, and the Silver Vessel with Oil at the South, are placed on the table around the "Symbolic Lodge." At the head of the table is a pedestal with the Three Great Lights and upon another pedestal is the Constitution. The "Symbolic Lodge" used on such occasions is a box of oblong shape (about 10x10x20 inches) in imitation

of the Ark of the Covenant, neatly covered with white linen or good quality white cloth. A painting on canvas, representing the ground floor of King Solomon's Temple, may be used.

On the day and hour appointed, the Grand Master and his officers meet in the hall of the new lodge and open a Master Mason's lodge.

SERVICE

GRAND MASTER: The Grand Marshal will now form the officers of-----
Lodge Number-----, west of the Altar.

(The Grand Marshal forms the officers as requested.)

DEPUTY GRAND MASTER: Most Worshipful Grand Master, a number of brethren having been duly instructed in the mysteries of Masonry, and having assembled together at stated periods, do now desire by virtue of a charter granted to them for the purpose, to be constituted into a regular lodge, agree-

able to the ancient usage and customs of the Fraternity.

GRAND MASTER: Brother Grand Secretary, you will present the Charter and other records of the lodge.

(The Charter and records are presented to the Grand Master, who examines them.)

GRAND MASTER: The records appear to be correct and are approved. Upon due deliberation, the Grand Lodge has granted the brethren of this new lodge a charter, establishing and confirming them in the rights and privileges of a regular constituted lodge. The Grand Secretary will now read the Charter. (The Grand Secretary reads the Charter.)

GRAND MASTER: We shall now proceed, according to ancient usage, to constitute these brethren into a regular lodge.

GRAND MASTER: Brother Deputy Grand Master, you will present the Master-elect at the Altar.

(The Deputy Grand Master conducts the Master-elect to the Altar and presents him to the Grand Master.)

DEPUTY GRAND MASTER: Most Worshipful Grand Master, I present Brother _____, whom the members of the lodge now to be constituted have chosen for their Master.

GRAND MASTER: Brethren, do you remain satisfied with your choice? If there is no objection, we will proceed with the ceremony.

GRAND MASTER: The Master-elect will present, individually, his Wardens and other officers, naming them and their respective offices. (Pause after this is done.)

GRAND MASTER: Brethren, do you remain satisfied with each of your officers; If so, you will bow in token of assent. (Pause for this to be done.)

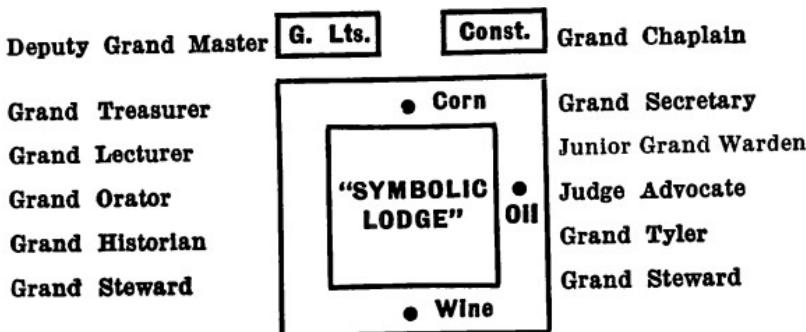
(The Ceremony of Consecration may commence with solemn music.)

CEREMONY OF CONSECRATION

GRAND MASTER: The officers of the Grand Lodge will form themselves around and facing the "Symbolic Lodge."

Arrangement Around "Symbolic Lodge"**EAST**

Senior Grand Deacon GRAND MASTER Junior Grand Deacon



Senior Grand Warden

Grand Marshal



Officers of the Lodge to Be Constituted

GRAND MASTER (*Calls up the lodge*):
Brother Grand Chaplain, lead our devotions.

GRAND CHAPLAIN: Great Architect of the Universe! Maker and Ruler of all worlds! Deign from Thy celestial Temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O Thou Author of light and life, great Source of love and happiness, to erect this lodge, and now solemnly to consecrate it to Thy honor and glory! Glory be to God on high.

RESPONSE BY THE BRETHREN: As it was in the beginning, is now, and ever shall be, world without end. Amen.

GRAND MASTER: The elements of consecration will now be sprinkled upon the "Symbolic Lodge."

(The Deputy Grand Master will take the Golden Vessel with Corn, the Senior Grand Warden the Silver Vessel with Wine, and the

Junior Grand Warden the Silver Vessel with Oil, and shall separately proceed to the West of the "Symbolic Lodge" and sprinkle the elements of consecration upon it.)

GRAND MASTER: Brother Grand Chaplain, you will continue our devotions.

GRAND CHAPLAIN: Grant, O Lord our God, that those who are now about to be invested with the government of this lodge, may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief, and truth always prevail among the members of this lodge; and may this bond of union continue to strengthen the lodges throughout the world!

Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of Thy family. May they increase in grace, in the knowledge of Thee, and in love of each other.

Finally, may we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light,

**glory and bliss, ineffable and eternal. Glory
be to God on high.**

RESPONSE BY THE BRETHREN: As it was in the beginning, is now, and ever shall be. So mote it be. Amen.

Solemn music may be rendered while the “Symbolic Lodge” is covered by the Grand Marshal.

GRAND MASTER: Brother Grand Chaplain, you will make the dedicatory prayer.

GRAND CHAPLAIN: To the memory of the Holy Saints John, we dedicate this lodge. May every brother revere their character, and imitate their virtues. Glory be to God on high.

RESPONSE BY THE BRETHREN: As it was in the beginning, is now, and ever shall be, world without end. So mote it be. Amen.

GRAND MASTER: The brethren of this new lodge will present themselves at the Altar and salute the Grand Lodge.

(Solemn music may be rendered, while the brethren of the new lodge advance in procession, being led by the Master, passing West

of the Altar, at which point they pause and salute the Grand Lodge. They then take their places as they were.)

THE GRAND MASTER CONSTITUTES THE NEW LODGE.

GRAND MASTER: In the name of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of North Carolina, I now constitute and form you, my beloved brethren, into a regular lodge of Ancient, Free and Accepted Masons. From henceforth, I empower you to meet as a regular lodge, constituted in conformity to the rites of our institution and the charges of our ancient and honorable Fraternity, and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings.

RESPONSE BY THE BRETHREN: So mote it be. Amen.

GRAND MASTER: Worshipful Brother Grand Marshal, make proclamation that _____ Lodge No._____ has been regularly constituted.

GRAND MARSHAL: By order of the Most Worshipful Grand Master, I now proclaim that _____ Lodge No. _____ has been duly and regularly constituted in Ample Form. I make this proclamation to the South (*Junior Warden raps once*); to the West (*Senior Warden raps once*); and to the East (*Master raps once*).

GRAND MASTER: This lodge having been being duly constituted, I will now install its officers. Worshipful Grand Marshal, collect the officers' jewels and prepare for the installation. (Seats the lodge).

(After the installation of officers, the constituting officer should be recognized by the Master for such personal instructions or remarks as he deems proper for the occasion.)

End of Ceremony.

CEREMONY OF INSTALLATION

(Officers of Subordinate Lodges)

General Suggestions and Instructions

It will save time and avoid confusion for the officers of the lodge to wear white aprons in opening the lodge so that the officers' aprons and jewels may be arranged in order at the Altar for the installation. The apron, jewel and sword of the Tyler should be on the bottom and the apron and jewel of the Master on top. The hat of the Master-elect, together with the gavel, Charter of the lodge, Book of Constitutions, and by-laws of the lodge, should be conveniently placed in the East. (If the Installing Officer prefers to invest the Master-elect before the East, the apron and jewel of the Master will be placed in the East instead of at the Altar.)

Chairs may be placed west of the Altar for all the officers, except the Master-elect, and the other officers-elect may take their seats after the prayer.

When ready to begin the Installation Ceremony, the Master appoints a Marshal; fills the place of the Secretary, Junior Deacon,

and Tyler with substitute officers; and turns the gavel over to the Installing Officer.

The Marshal does NOT invest the Tyler with the sword until instructed to do so by the Installing Officer. The Marshal should instruct the Junior Warden-elect to give one rap after the word "South" and the Senior Warden-elect to give one rap after the word "West," and the Installing Officer to give one rap after the word "East," in the Marshal's proclamation at the end of the ceremony.

INSTALLING OFFICER: Brother Secretary, you will announce the names of the officers duly elected and appointed to serve this lodge for the ensuing year, who, as their names are called, will take their positions according to rank in a line (or lines) West of the Altar, the position of the Senior Warden-elect being at the North end of the line, the Master-elect standing at the Altar.

(After seeing that the officers are properly placed, the Marshal takes his place at the North end of the line. The Marshal returns to this place after conducting each officer to his station or place. If necessary, a double line may be formed with the elective officers

nearer the Altar, and the appointive officers in the rear.)

INSTALLING OFFICER: Worshipful Master, are these brethren, who have been selected for their respective offices, qualified for those offices in accordance with the provisions of THE CODE, including the provisions as to proficiency in the Catechism of the degree of Master Mason? (Reg. 80-08).

RESPONSE OF THE MASTER: (*Note: If all are so qualified, the Master answers, They are. If any are not, he so states and explains. Any officer not qualified cannot be installed.*)

INSTALLING OFFICER: Brethren, behold your officers-elect. (Pause) If there is no objection, we will proceed with the installation. (Pause, then continue):

Each of the officers to be installed will place his right hand over his heart and repeat after me, in unison, the official declaration.

I promise upon the honor of a Master Mason that I will, to the best of my ability, conform to and abide by the Ancient Land-

marks, regulations, and usages of Masonry, the Constitution and laws of The Grand Lodge of Ancient, Free and Accepted Masons of North Carolina and the laws of this lodge and that I will faithfully perform the duties of the office to which I have been selected. (Reg. 63-14.)

INSTALLLING OFFICER: Brother Marshal, present the Master-elect.

MARSHAL: Worshipful Master, I now present Brother _____, who has been elected (*or appointed*) Master of this lodge for the ensuing year.

INSTALLLING OFFICER: My Brother, kneel for the purpose of prayer. (*The Master-elect kneels facing the East, and with hands on the Great Lights. The Marshal stands North of the Altar, facing South.*)

INSTALLLING OFFICER: (*Calls up the lodge for prayer*): Brother Chaplain, approach the South side of the Altar, and lead our devotions. (*If installation ceremony follows constitution of a new lodge, omit second paragraph of the following prayer.*)

PRAYER

CHAPLAIN: Most Holy and Glorious Lord God! We approach Thee with reverence and implore Thy blessings over this lodge and these brethren about to be invested with its government. Fill their hearts with Thy fear, that their tongues and actions may pronounce Thy glory. Make them steadfast in Thy service. Animate their hearts and strengthen their endeavors. May they teach Thy judgments and Thy laws, and be Thy true and faithful servants. May they be endowed with wisdom to instruct their brethren in all their duties.

May brotherly love, relief, and truth, always prevail among the members of this lodge; and may this bond of union continue to strengthen the lodges throughout the world. Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to Thee all the members of Thy whole family. May they increase in grace, in the knowledge of Thee, and in love of each other. Finally, may we finish all our work here below, with Thy approbation;

and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal. Amen.

INSTALLLING OFFICER (*Seats the lodge and addresses the Master-elect*): Arise, my brother. Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations, which point out the duty of a Master of a Lodge.

- I. You agree to be a good man and true, and strictly to obey the moral law.
- II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
- III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.
- IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.

- V. You agree to hold in veneration, the original rules and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the constitutions of the order.
- VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.
- VII. You agree to be cautious in carriage and behaviour, courteous to your brethren, and faithful to your lodge.
- VIII. You promise to respect genuine brethren, and to discountenance imposters, and all dissenters from the original plan of Masonry.
- IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.
- X. You promise to pay homage to the

Grand Master and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

- XI. You admit that it is not in the power of any men, or body of men, to make innovations in the body of Masonry.
- XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.
- XIII. You admit that no new lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to an irregular lodge; or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.
- XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular lodge, with-

out previous notice and due inquiry into his character.

- XV. You agree that no visitor shall be received into your lodge without due examination, and producing proper vouchers of their having been initiated into a regular lodge.

These are the regulations of Free and Accepted Masons.

My Brother, do you submit to these charges and promise to support these regulations, as Masters have done in all ages before you?

MASTER-ELECT: I do.

INSTALLING OFFICER: Brother-----
-----, in consequence of your cheerful conformity to the charges and regulations of the Fraternity, you are now to be installed Master of this lodge (or this new lodge), in full confidence of your care, skill, and capacity to govern the same.

Brother Marshal, invest the Master with the jewel and apron of his office.

(*The installing officer approaches the Altar and continues*):

Worshipful Master, you will now receive the furniture and various implements used in your lodge. They are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The Holy Writings, that Great Light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man. However men may differ in creed, yet all men agree that within the pages of the Holy Bible are found those principles which lay the foundation upon which to build a righteous life. Freemasonry would take all men by the hand and, leading them to its Altar, would point to the open Bible and urge each faithfully to direct his steps through life by the Light he shall find therein. If, from our sacred Altar, the atheist or irreligious man should ever wrest this Book and thus remove, or even obscure, the great Light of Freemasonry, that Light which has been for centuries the rule and guide of all Masons, then we could no longer claim the proud title and rank of Master Mason; but as long as that sacred Light shines upon our Altar, as long as it illuminates and brightens the pathway of

the craftsman by the golden rays of truth, so long will Freemasonry live and shed its beneficent influence among men. Guard, then, my Brother, this sacred Book as you guard your life. Defend it as you would defend the flag of your country. Live according to its sublime precepts; govern yourself that you may be able to govern others; learn first that you may be able to teach, for justice, moderation, and decorum should mark the acts of an upright man.

The Square teaches us to regulate our actions by rule and line, and harmonize our conduct by the principle of morality and virtue.

The Compasses teach us to limit our desires in every station; that, rising to eminence by merit, we may live respected, and die regretted.

The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The Line teaches the criterion of moral rectitude, to avoid dissimilation in conver-

sation and action, and to direct our steps to the path which leads to a glorious immortality.

(Installing officer returns to the East).

INSTALLLING OFFICER: Brother Marshal, conduct the Master to the East by the South side of our Altar. (*After this is done, he continues*): It is fitting that you should be covered when presiding over the lodge. (*Hands the Master his hat and uncovers as the Master covers.*)

INSTALLLING OFFICER CONTINUES: Worshipful Master, I now place in your hands the gavel, an additional insignia of your rank and authority. Wield it, my Brother, with prudence and discretion—firmly, but never arbitrarily—to the end that good order and harmony may be preserved.

INSTALLLING OFFICER: (*Omit if Charter is to be presented by the Installing Officer*): The retiring Master of ----- Lodge No.-----will now present the Charter of the lodge to the newly installed Master.

RETIRING MASTER (or Installing Officer): Worshipful Master, I now present to you the Charter of _____ Lodge No. _____, and charge you that you must preserve it with unfailing care, and deliver it to your successor in office.

INSTALLLING OFFICER: Brother Secretary, record in the miutes of this communication that the Charter (or legal substitute therefor) of _____ Lodge No. _____ has been delivered in open lodge to Worshipful Brother _____, Master.

INSTALLLING OFFICER CONTINUES: THE BOOK of CONSTITUTIONS and the By-Laws of your lodge you are to search at all times. Cause them to be read in your lodge that none may pretend ignorance of their excellent precepts.

CHARGE UPON THE INSTALLATION OF THE MASTER OF A LODGE

INSTALLLING OFFICER: Worshipful Master, being selected Master of this lodge, you cannot be insensible of the obligations

which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honor, reputation and usefulness of your lodge will materially depend on the skill and assiduity with which you manage its concerns, while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of this lodge those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that, when anyone is said to be

a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

(The Master returns the gavel to the Installing Officer and uncovers while the Installing Officer re-covers and continues.)

(THE SENIOR WARDEN)

INSTALLLING OFFICER: Brother Marshal, present the Senior Warden-elect at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother_____, who has been elected (*or appointed*) Senior Warden of this lodge for the ensuing year.

INSTALLLING OFFICER: Brother Marshal, invest the Senior Warden with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLLING OFFICER: Brother-----
-----, you have been elected (*appointed in the case of a new lodge*) Senior Warden of this lodge and invested with the ensign of your office. The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all the distinctions, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance on our stated communications is necessary. In the absence of the Master, you are to govern his lodge; in his presence, you are to assist him

in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the lodge, for the faithful discharge of the duties of this important trust.

—Look well to the West! Brother Marshal, conduct the Senior Warden to his station.

(THE JUNIOR WARDEN)

INSTALLING OFFICER: Brother Marshal, present the Junior Warden at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been elected (*or appointed*) Junior Warden of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Junior Warden with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

INSTALLING OFFICER: Brother _____
_____ You have been elected (*appointed, in the case of a new lodge*) Junior Warden of this lodge, and invested with the badge of your office. The Plum admonishes us to walk

uprightly in our several stations; to hold the scales of justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the craft during the hours of refreshment. It is therefore indispensably necessary that you should not only be temperate and discreet in the indulgence of your inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.

—Look well to the South! Brother Marshal, conduct the Junior Warden to his station.

(THE TREASURER)

INSTALLING OFFICER: Brother Marshal, present the Treasurer at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother_____, who has been elected (*or appointed*) Treasurer of this lodge for the ensuing year.

INSTALLLING OFFICER: Brother Marshal, invest the Treasurer with the jewel and apron of his office. (*After this is done, the Installing Officer continues*):

INSTALLLING OFFICER: Brother_____, you have been elected (*appointed, in the case of a new lodge*) Treasurer of this lodge.

It is your duty to receive all money from the hands of the Secretary, make due entries of the same, pay them out by order of the Worshipful Master and the consent of the lodge. So important is the handling of lodge funds that the Constitution and Regulations of the Grand Lodge, and the laws of this lodge, especially charge you to keep the funds received by you, belonging to the lodge, separate and distinct from all other funds under your control, and to hold all funds of the lodge so that they shall be subject to the orders of the lodge at all times.

I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office. Brother Marshal, conduct the Treasurer to his station.

(THE SECRETARY)

INSTALLLING OFFICER: Brother Marshal, present the Secretary at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother-----, who has been elected (*or appointed*) Secretary of this lodge for the ensuing year.

INSTALLLING OFFICER: Brother Marshal, invest the Secretary with the jewel and apron of his office. (*After this is done, the Installing Officer continues*):

INSTALLLING OFFICER: Brother-----, you have been elected (*appointed, in the case of a new lodge*) Secretary of this lodge.

It is your duty to observe all the proceedings of the lodge; make a fair record of all things proper to be written; to receive all

monies due the lodge, pay them over to the Treasurer, and to take his receipt for the same. You are charged to observe carefully and obey the Constitution, Regulations and laws of the Grand Lodge and the laws of this lodge pertaining to the office of Secretary, so that you may be prepared at all times to perform promptly and efficiently the many duties pertaining to your important office. Your good inclinations to Masonry and this lodge, I hope, will induce you to discharge your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren. Brother Marshal, conduct the Secretary to his station.

(THE SENIOR DEACON)

INSTALLING MASTER: Brother Marshal, present the Senior Deacon at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been appointed (*or elected*) Senior Deacon of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Mar-

shal, invest the Senior Deacon with the jewel and apron of his office. (*After this is done, the Installing Officer continues*):

INSTALLING OFFICER: Brother-----

-----, you have been appointed (or elected) Senior Deacon of this lodge. You are to act as messenger of the Master in the active duties of the lodge; to give fraternal attention to visiting brethren; to receive and conduct candidates into the different degrees of Masonry, and in the immediate practice of our rites and ceremonies; to you, with such assistance as you may deem necessary, may be entrusted the examination of visitors, and you are to perform such duties as the usage and custom of the Craft may require, or the Master may order. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your zeal and attention. Brother Marshal, conduct the Senior Deacon to his place.

(THE JUNIOR DEACON)

INSTALLING OFFICER: Brother Marshal, present the Junior Deacon at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother_____, who has been appointed (*or elected*) Junior Deacon of this lodge for the ensuing year.

INSTALLLING OFFICER: Brother Marshal, invest the Junior Deacon with the jewel and apron of his office. (*After this is done, the Installing Officer continues*):

INSTALLLING OFFICER: Brother_____, you have been appointed (*or elected*) Junior Deacon of this lodge. It is your duty to act as messenger of the Senior Warden in the active duties of the lodge; to have special care to see that the lodge is properly tyled. If you cannot personally vouch for each person in the lodge room as a Master Mason at the time the lodge is being purged, you shall proceed forthwith in the proper manner to satisfy yourself to that effect, and the failure to perform this important duty shall be a serious offense. It is also your duty to announce the name of each visiting brother, together with the name, number and location of his lodge; to be certain that he is duly vouched for and that he

is properly clothed before he is admitted to the lodge; to perform such other duties as the usage and custom of the Craft may require, or the Master may order. The Square and Compasses as badges of your office, I now entrust to your care, and I do not doubt your vigilance and attention. Brother Marshal, conduct the Junior Deacon to his place.

(THE STEWARDS)

INSTALLLING OFFICER: Brother Marshal, present the Stewards at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother-----, and Brother -----, who have been appointed (*or elected*) Stewards of this lodge for the ensuing year.

INSTALLLING OFFICER: Brother Marshal, invest the Stewards with the jewel and apron of their office. (*After this is done, the Installing Officer continues*):

INSTALLLING OFFICER: Brothers----- and -----, you have been

appointed (*or elected*) Stewards of this lodge. It is your duty to provide for the comfort of the brethren; to assist the Deacons and other officers in performing their duties; to perform such other duties as may be required by the usage and custom of the craft, or as may be required by the ritual, by the Master, or by the Junior Warden. Your regular and early attendance will afford the best proof of your zeal and attachment to the lodge. Brother Marshal, conduct the Stewards to their places.

(THE CHAPLAIN)

INSTALLLING OFFICER: Brother Marshal, present the Chaplain at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother_____, who has been appointed Chaplain of this lodge for the ensuing year.

INSTALLLING OFFICER: Brother Marshal, invest the Chaplain with the jewel and apron of his office. (*After this is done, the Installing Officer continues:*)

--INSTALLING OFFICER: Brother-----
-----, you have been appointed Chaplain
of this lodge. It is your duty to perform
those solemn services which we should con-
stantly render to our infinite Creator; and,
which may, by refining our souls, strength-
ening our virtues, and purifying our minds,
prepare us for admission into the society of
those above, whose happiness will be as end-
less as it is perfect.

That Holy Book which rests upon our Altar is the great light in Masonry and forever sheds its benign rays upon every lawful assemblage of Ancient Free and Accepted Masons. From it we may learn our duty to God, our neighbors and ourselves. Teach us from its life-giving precepts and you will faithfully have fulfilled your sacred and important trust. Your good inclination to Masonry and your lodge will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and approval of your brethren. Brother Marshal, conduct the Chaplain to his place.

(THE TYLER)

INSTALLING OFFICER: Brother Marshal, present the Tyler at the Altar for installation.

MARSHAL: Worshipful Master, I now present Brother _____, who has been appointed Tyler of this lodge for the ensuing year.

INSTALLING OFFICER: Brother Marshal, invest the Tyler with the jewel and apron of his office. (*After this is done, the Installing Officer continues*):

INSTALLING OFFICER: Brother _____, You have been appointed Tyler of this lodge. It is your duty to guard the entrance to the lodge; to report all brethren for admission to the Junior Deacon; to announce the name of each visiting brother, together with the name, number and location of his lodge; to see that each brother who enters is duly qualified and properly clothed; to keep a register of visiting brethren; to perform such other duties as may be required by laws, the usage and custom of

the Craft, or by order of the Master. The Marshal will now invest you with the implement of your office. As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenues of our actions, thereby excluding every unqualified and unworthy thought, word, and deed, and preserving consciences void of offense toward God and man.

Your early and punctual attendance will afford the best proof of your zeal for the institution. Brother Marshal, conduct the Tyler to his place.

(CHARGE TO THE BRETHREN OF
THE LODGE)

INSTALLING OFFICER: (Raps up the Lodge): My brethren, such is the nature of our Constituition, that as some must of necessity rule and teach, so others, must, of

course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge, are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

Finally, my brethren, as this association has been formed and perfected with so much unanimity and concord, in which we greatly rejoice, so may it long continue. May kindness and brotherly affection distinguish your conduct, as men, and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

INSTALLING OFFICER: Brother Marshal, I now declare the several officers of

this lodge duly installed. You will proclaim this to the South, West, and East.

MARSHAL: By order of the Installing Officer, I declare the officers of this lodge for the ensuing year duly installed. I make this proclamation to the South (*Junior Warden raps once*): to the West (*Senior Warden raps once*): and to the East (*Installing Officer raps once*).

INSTALLING OFFICER: Worshipful Master, behold your brethren. Brethren, behold your Worshipful Master.

(The Installing Officer presents the gavel to the Master and uncovers. The Master recovers and seats the lodge.)

Oration, if desired.

End of installation ceremony.

PROTOCOL

1. The presiding officer in the East is always covered. Not more than one brother shall be covered in a lodge at the same time. The Grand Master (or his representative when entering a lodge officially, *if the Grand Master is not present*) shall always be covered, as it is his prerogative to preside, but he shall uncover after the reception, if he does not retain the gavel and preside over the lodge.
2. Private Grand Honors can be given only to officers and dignitaries of recognized Masonic Bodies, and only when the Grand Lodge or the lodge is duly tyled.
3. The Grand Master, or his official representative, shall always be received with private Grand Honors when visiting any lodge except his own ; and then he shall be so received when making an official visit, and he shall always be received separately and not with other brethren who may be entitled to such honors.

4. When the Tyler reports to the J.D. and the J.D. to the W.M.: **The Most Worshipful Grand Master of Masons in North Carolina is about to enter**, the Master appoints one or more brethren to retire and present him, among whom shall be the District Deputy Grand Master of the District, if he is present and is not presiding. The Master then directs the Deacons to prepare to receive the Grand Master and orders a Steward to attend at the door in place of the Junior Deacon.

The Deacons approach the Altar and take their places (the Senior Deacon two steps west of the northwest corner, and the Junior Deacon two steps west of the southwest corner of the Altar) and immediately cross their staffs. The Steward attends at the door, and the escort for the Grand Master retires from the lodge room. When preparations have been made, the Master calls up the lodge, arises, and announces: **Brethren, The Most Worshipful Grand Master of Masons in North Carolina is about to**

enter. Brother Steward, open the door. The Master uncovers; the Steward opens the door for the Grand Master and his escort; they approach the Altar, and the Grand Master *alone* stands under the crossed staffs of the Deacons.

After the salutations have been given, one of the escorts, who shall be the District Deputy Grand Master of the district if he is present and is not presiding, introduces the Grand Master.

The Master welcomes him and invites him to the East. The escort should conduct the Grand Master under the crossed staffs of the Deacons by the North side of the Altar to the East. When the Grand Master leaves the Altar, the Deacons place their staffs at rest and remain at the Altar until the Lodge is seated, at which time they return to their respective places, and the Steward returns to his place. As soon as the Grand Master arrives in the East and faces the brethren, and while the lodge is still standing, the Master orders that the brethren join with him in giving *private*

Grand Honors. After the Grand Honors, the Master presents the gavel to the Grand Master, who may accept or decline it; if he accepts, he remains covered and the Master uncovered; if he declines, the Grand Master uncovers and the Master recovers. The lodge is then seated.

5. Past Grand Masters, Grand Lodge Officers, District Deputy Grand Masters, and others who are entitled to be recognized, other than the Grand Master, shall be received and conducted by the South side of the Altar to the East. The visiting brethren and their escort enter the lodge, advance to the Altar in single file in order of their respective ranks, one of the escort leading the procession, the visitor lowest in rank next, and others following in proper order, with one of the escort last in the procession. They form a line west of the Altar extending from north to south, facing the East, and give the customary salutation to the Master. Upon introduction to

the Master, each brother being received shall give the salutation individually. When the brethren who are invited to the East arrive in the East and face the brethren, *private* Grand Honors are given, after which the lodge is seated.

The same procedure is followed in the Grand Lodge, the Grand Master remaining covered and *not* tendering the gavel.

6. The gavel should be offered only to the Grand Master or to his official representative.
7. The Grand Master, or his official representative, if the Grand Master is not present, is the only visiting brother who shall be covered when he enters the lodge.
8. The Grand Master, or the brother of highest rank present, should be the last speaker on any formal Masonic program or event.
9. A District Deputy Grand Master, when on official business for the Grand Mas-

ter, is received in the following manner: The Tyler, after giving the alarm, announces to the Junior Deacon and the Junior Deacon to the Master: "The District Deputy Grand Master of the ----- Masonic District wishes to enter." The Master then requests the Deacons to attend at the Altar where they stand with staffs perpendicular throughout the presentation. An escort is appointed by the Master to retire and present the District Deputy Grand Master. The escort and the District Deputy Grand Master proceed to the Altar for the presentation, after which the District Deputy Grand Master is conducted by the South side of the Altar to the East where *private* Grand Honors are given. The Deacons return to their places after the lodge is seated.

The District Deputy Grand Master is not to be received officially unless he is on official business.

10. A District Deputy Grand Lecturer is entitled to be received.

11. All brethren who are entitled to recognition as well as Masters and Past Masters of other lodges should always be announced by the Tyler and the Junior Deacon and received according to their respective rank, as follows:
 - A. Worshipful Brother_____, Master (or Past Master) of_____ Lodge No._____, at_____.
 - B. Worshipful Brother_____, Past District Deputy Grand Master of the_____ Masonic District of North Carolina.
 - C. Worshipful Brother_____, District Deputy Grand Master of the_____ Masonic District of North Carolina.
 - D. Right Worshipful Brother_____, Past Deputy Grand Master, or Past Senior Grand Warden, or Past Junior Grand Warden, or Past Grand Treasurer, or Past Grand Secretary of The Most Worshipful Grand

Lodge of North Carolina (or other Grand Lodge).

- E. Right Worshipful Brother-----, Senior Grand Warden, or Junior Grand Warden, or Grand Treasurer, or Grand Secretary, of The Most Worshipful Grand Lodge of North Carolina (or other Grand Lodge).
 - F. Right Worshipful Brother-----, Deputy Grand Master of The Most Worshipful Grand Lodge of North Carolina (or other Grand Lodge).
 - G. Most Worshipful Brother-----, Past Grand Master of Masons in North Carolina (or other Grand Lodge).
 - H. Most Worshipful Brother-----, Grand Master of Masons in North Carolina (or other Grand Lodge).
12. The brother at the Altar, when introducing a distinguished brother or visitor, should use the appropriate term in referring to him as follows:

- A. Worshipful Brother-----, Past Master (or Master) of----- Lodge No.-----, at-----.
- B. Worshipful Brother-----, Senior Grand Deacon (or any other appointive officer of the Grand Lodge) of The Grand Lodge of North Carolina (or other Grand Lodge).
- C. Right Worshipful Brother-----, Grand Secretary or (Past Grand Secretary) of The Grand Lodge of North Carolina (or other Grand Lodge).
- D. Right Worshipful Brother-----, Grand Treasurer (or Past Grand Treasurer) of The Grand Lodge of North Carolina (or other Grand Lodge).
- E. Right Worshipful Brother-----, Junior Grand Warden (or Past Junior Grand Warden) of The Grand Lodge of North Carolina (or other Grand Lodge).

- F. Right Worshipful Brother-----
-----, Senior Grand Warden (or
Past Senior Grand Warden) of The
Grand Lodge of North Carolina (or
other Grand Lodge).
- G. Right Worshipful Brother-----
-----, Deputy Grand Master (or
Past Deputy Grand Master) of The
Grand Lodge of North Carolina (or
other Grand Lodge).
- H. Most Worshipful Brother-----
-----, Grand Master (or Past
Grand Master) of Masons in North
Carolina (or other Grand Lodge).
13. The presiding officer in receiving or addressing an officer of the Grand Lodge should use the appropriate term as follows:
- A. Worshipful Brother Senior Grand Deacon (or any other appointive Grand Officer);
- B. Right Worshipful Brother Grand Secretary (or Grand Treasurer, or

Junior Grand Warden, or Senior Grand Warden, or Deputy Grand Master, as the case may be); or

- C. Most Worshipful Grand Master.
14. In addressing a past elective Grand Officer, the presiding officer should use the appropriate term as follows:
- A. Right Worshipful Brother-----, if he is a past elective Grand Officer, except a Past Grand Master.
 - B. Most Worshipful Brother-----, if he is a Past Grand Master.
15. Whenever a Masonic officer or dignitary has been received with honors appropriate to his station, no one of less Masonic rank should be received with honors while he is present, unless he hails from another jurisdiction; therefore, when visiting officers and dignitaries of different rank are announced, the inferior or past officers precede those above them in due order on entering the Grand Lodge or the lodge. Where there are

more than one of similar rank, all of that class should enter together, the highest officer in rank to whom honors should be paid always being last.

16. Past grand officers shall be received and introduced according to seniority of service in their respective classes, the senior in point of years of service holding less rank and preceding the junior of his class in a procession.
17. Past Masters shall be received and introduced according to seniority of service in their respective lodges, the senior in point of years of service preceding the junior in a procession.
18. Grand Lodges and subordinate lodges rank according to seniority of organization; therefore, grand officers and past grand officers, Past Masters and Masters representing the same are received and introduced accordingly.

CEREMONY OF LAYING A FOUNDATION STONE

This ceremony is conducted by the Grand Master or his duly authorized representative, assisted by the members of the Grand Lodge, and such officers and members of subordinate lodges as can conveniently attend.

A Lodge requesting the laying of a cornerstone should read carefully Chapter 93 of THE CODE and should furnish the following;

1. A pulley should be in place to raise and lower the stone. The stone should be in a raised position at the start of the ceremony.
2. Mortar and a competent person to use it and set the stone properly.
3. A square, a level, and a plumb.
4. A copy of The Book of Constitutions.
5. The Bible, square and compasses.
6. A suitable platform for the Grand Mas-

ter and his officers. (If the platform could be conveniently erected within the walls of the foundation at the northeast corner, seats for the brethren could be placed to form a hollow square outside the foundations. By all means, arrange the platform and seats as may be necessary to secure the best arrangement.

7. Music may be omitted as may be necessary or desired.

The chief magistrate and other civil officers of the place where the building is to be erected also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place.

A band of music may be provided, and the brethren should appear, dressed in dark clothes and white gloves and aprons (optional, except as to aprons).

The Grand Lodge is opened by the Grand Master or his duly authorized representative, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary.

The necessary instructions are then given from the East, after which the procession sets out in the following order with the Grand Marshal organizing and directing the procession:

Grand Tyler, with drawn sword;

Master Masons;

Two Grand Stewards, with white staffs;

Principal Architect, with Square,
Level, and Plumb;

Master of the oldest lodge carrying the
Book of Constitutions;

The Orator and Grand Lodge Officers, not
otherwise listed;

Grand Secretary and Grand Treasurer;

Bible, Square and Compasses, carried by
a Master of a lodge;

Grand Chaplain;

Junior Grand Warden, carrying the silver
vessel with oil;

Senior Grand Warden, carrying the silver vessel with wine;

Deputy Grand Master, carrying the golden vessel with corn;

Junior Grand Deacon, with staff; Grand Master; Senior Grand Deacon, with staff.

The procession, arriving at the site, opens to the right and left, the Grand Master and his officers pass through the lines to the platform, while the rest of the brethren form a hollow square.

GRAND MASTER: My brethren, we have assembled on this auspicious occasion for the purpose of laying the foundation stone of this temple. It represents the ambitious desires of those who would provide for themselves a more suitable temple. The Grand Lodge of North Carolina is pleased to have a part in these ceremonies.

The following or some other appropriate ode is sung, if desired:

O GOD, OUR HELP IN AGES PAST

O God, Our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come;
Be Thou my guide while life shall last,
And our eternal home.

GRAND MASTER: Brother Grand Marshal, you will ascertain if the stone is in proper position, and make the proclamation.

GRAND MARSHAL: By authority of the

Most Worshipful Grand Master, I do now command and require all here assembled, to preserve silence and to observe due order and decorum during the ceremonies. This proclamation I make to the South, to the West, and to the East.

(The Grand Master gives three raps:)

GRAND MASTER: Brethren, before entering upon any great and important undertaking, we should first invoke the blessing of Deity. Brother Grand Chaplain, lead our devotions.

PRAYER

GRAND CHAPLAIN: Almighty, Eternal God, Creator and upholder of the universe, in the beginning Thou hast laid the foundation of the earth, and the heavens are the work of Thy hands. As children of Thy creation we, too, create and make, plan and mold; and we, Thy servants, by Thy kind providence, are assembled here to-day to lay this foundation stone, on which shall rest a building to be closely identified with the highest interests of this community. Thou, O God,

knowest our needs in this, our present work. In Thee is our wisdom; in Thee is our strength. Vouchsafe to us, we implore Thee, grace, wisdom, and understanding, that we may discharge the solemn duties of this hour to Thy honor and glory. And to Thy name will we give all the praise, both now and forever. Amen.

RESPONSE: So mote it be. Amen.

(One rap, seating the Grand Lodge.)

REPRESENTATIVE OF THE BUILDING AUTHORITIES: Most Worshipful Grand Master, this Temple is being erected to serve a worthy purpose and to occupy a useful place in the life of this community. At the request of those who are sponsoring its construction, I now ask that you, as Grand Master of Masons, lay the cornerstone of this Temple in accordance with Masonic custom and usage.

(Each officer rises when addressed.)

GRAND MASTER: Right Worshipful Brother Grand Treasurer, it has ever been the custom on occasions like the present to

deposit within the foundation stone certain memorials of the period in which it was erected, so that in the lapse of ages, if the fury of the elements, or the slow but certain ravages of time, should lay bare its foundation, an eduring record may be found by succeeding generations to bear testimony to the energy, industry and culture of our time. Has such a deposit been prepared?

GRAND TREASURER: Most Worshipful Grand Master, it has been prepared and placed within a sealed box.

GRAND MASTER: Right Worshipful Brother Grand Secretary, you will read a list of the contents of the box. (The list is read.)

GRAND MASTER: Right Worshipful Brothers Grand Treasurer and Grand Secretary, you will superintend and see that the box is deposited in the place prepared for its reception.

(The Grand Secretary, with the box in hand, joins the Grand Treasurer. They deposit the box and return to their respective places.)

(Music may be provided.):

BLEST BE THE TIE THAT BINDS

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

(The Grand Master gives three raps.)

GRAND MASTER: Worshipful Grand Marshal, you will order the capstone to be lowered and set in place.

(This is done by three motions: First, low-

ering the stone a few inches and stopping, while the Public Grand Honors are given, as follows:)

GRAND MASTER: Together, brethren, the Public Grand Honors, taking your cue from the Grand Marshal.

(The stone is lowered the second time a few inches, repeating the Public Grand Honors.)

(The stone is then lowered the third time, and set in place, repeating the Public Grand Honors.)

(The Grand Master gives one rap.)

GRAND MASTER: It is now my pleasure to recognize the principal architect.

PRINCIPAL ARCHITECT: Most Worshipful Grand Master, I now present you the working tools of the Craft.

(The principal architect presents the working tools to the Grand Master and returns to his place.)

(The Grand Master addresses the Grand

Officers, handing to each the appropriate tool of his office when addressed.)

GRAND MASTER: Right Worshipful Brother Deputy Grand Master, what is the proper jewel of your office?

DEPUTY GRAND MASTER: The Square.

GRAND MASTER: What are its moral and Masonic uses?

DEPUTY GRAND MASTER: To square our actions by the Square of Virtue, and prove our work.

GRAND MASTER: Apply this implement of your office to that portion of the foundation stone that needs to be proved, and make report.

(The Deputy Grand Master applies the Square to the Stone, and returns it to the Grand Master.)

DEPUTY GRAND MASTER: Most Worshipful Grand Master, I find the stone to be square. The Craftsmen have performed their duty.

GRAND MASTER: Right Worshipful Brother Senior Grand Warden, what is the proper jewel of your office?

SENIOR GRAND WARDEN: The Level.

GRAND MASTER: What is its Masonic use?

SENIOR GRAND WARDEN: Morally, it reminds us of equality, and its use is to lay horizontals.

GRAND MASTER: Apply this implement of your office to the foundation stone, and make report.

(The Senior Grand Warden applies the Level to the Stone, and returns it to the Grand Master.)

SENIOR GRAND WARDEN: Most Worshipful Grand Master, I find the stone to be level. The Craftsmen have performed their duty.

GRAND MASTER: Right Worshipful Brother Junior Grand Warden, what is the proper jewel of your office?

JUNIOR GRAND WARDEN: The Plumb.

GRAND MASTER: What is its Masonic use?

JUNIOR GRAND WARDEN: Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

GRAND MASTER: Apply the implement of your office to the several edges of the foundation stone, and make report.

(The Junior Grand Warden applies the Plumb to the Stone and returns it to the Grand Master.)

JUNIOR GRAND WARDEN: Most Worshipful Grand Master, I find the stone to be plumb. The craftsmen have performed their duty.

GRAND MASTER: This cornerstone has been tested by the proper implements of Masonry. I find the Craftsmen have skillfully and faithfully performed their duty, and so I declare the stone to be well formed, true and trusty, and correctly laid, according to the rules of our ancient Craft. Let the elements of consecration now be presented.

(The Deputy Grand Master comes forward with the Vessel of Corn, scatters it on the stone, and returns to the Grand Master to make report.)

DEPUTY GRAND MASTER: Corn is an emblem of plenty. May the blessings of bounteous Heaven be showered upon us and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude.

RESPONSE: So mote it be. Amen.

(The choir may sing.)

L. M.

When once of old, in Israel,
Our early brethren, wrought with toil,
Jehovah's blessing on them fell
In showers of Corn and Wine and Oil.

(The Senior Grand Warden then comes forward with the Vessel of Wine; pours it upon the stone, and returns to the Grand Master to make report.)

SENIOR GRAND WARDEN: Wine is an emblem of joy and gladness. May the Great

Ruler of the Universe bless and prosper our national, state and city governments, preserve the union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time.

RESPONSE: So mote it be. Amen.

The choir may sing.)

L. M.

When there a shrine to Him above
They built, with worship, sin to foil,
On threshold and on Cornerstone,
They poured out Corn and Wine and Oil.

(The Junior Grand Warden then comes forward with the Vessel of Oil, which he pours upon the stone, and returns to the Grand Master to make report.)

JUNIOR GRAND WARDEN: Oil is an emblem of peace. May its blessings abide with us continually, and may the Grand Master of heaven and earth shelter and protect the widow and orphan, shield and defend them from trials and vicissitudes of the world, and so bestow His mercy upon the

bereaved, the afflicted, and the sorrowing,
that they may know sorrowing and trouble
no more.

RESPONSE: So mote it be. Amen.

(The choir may sing.)

L. M.

And we have come, fraternal bands,
With joy and pride, and prosperous spoil,
To honor Him by votive hands,
With streams of Corn and Wine and Oil.

The Grand Master gives three raps and
standing in front of all, extends his hands
and makes the following:

INVOCATION

May the all-bounteous Author of Nature
bless the inhabitants of this place with an
abundance of the necessities, conveniences
and comforts of life; assist in the erection
and completion of this building; protect the
workmen against every accident; long pre-
serve the structure from decay; and grant to
us all a supply of the Corn of Nourishment,
the Wine of Refreshment, and the Oil of Joy.

RESPONSE: So mote it be. Amen.

The Grand Master strikes the stone three times with the gavel.

GRAND MASTER: Together, brethren, the Public Grand Honors.

(The Grand Master gives one rap.)

The Grand Master then delivers the implements of architecture to the architect.

GRAND MASTER: Brother Architect, having thus laid the foundation stone of this structure, I now, as Grand Master of Masons, deliver these implements of your profession into your hands, entrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct the same.

The Grand Master then addresses the assembly.

GRAND MASTER: Men and brethren here assembled, be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent

buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were entrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here today to build a temple, which we pray God may deserve to prosper by becoming a place of concourse for good men, and promote harmony and brotherly love throughout the world, till time shall be no more.

RESPONSE: So mote it be. Amen.

GRAND MASTER: Worshipful Brother Grand Marshal, you will inform the representative of the building authorities that the cornerstone of this temple has now been laid with Masonic Honors, and request him to descend with you, to examine our work and, if approved, receive it from our hands.

GRAND MARSHAL: Brother representative, the Grand Master now declares that the cornerstone of this temple has been laid with Masonic honors, and he requests that you descend with me to examine the work, and, if approved, to receive it from our hands.

(This is done, and the officer representing the building authorities, accompanied by the Grand Marshal, approaches the Grand Master.)

REPRESENTATIVE OF THE BUILDING AUTHORITIES: Most Worshipful Grand Master, I receive this work at your hands as well and truly done.

GRAND MASTER: Worshipful Brother Grand Marshal, you will make the proclamation.

GRAND MARSHAL: By order of the Most Worshipful Grand Master of Masons in North Carolina, I proclaim the cornerstone of the temple to be erected here has this day been found square, level, plumb, true and trusty, and laid according to our ancient customs.

Remarks by local officials.

Oration.

The Grand Chaplain then pronounces the benediction.

COMMEMORATIVE PLAQUE OR STONE

GRAND MASTER: Brother Grand Marshal, you will ascertain if the commemorative plaque is in proper position, and make the proclamation.

GRAND MARSHAL: By authority of the Most Worshipful Grand Master, and in obedience to his order, I do now command and require all here assembled, to preserve silence, and to observe due order and decorum during the ceremonies. This proclamation I make to the South, to the West, and to the East.

The Grand Master gives three raps:

GRAND MASTER: Brethren, before entering upon any great and important undertaking, we should first invoke the blessing of Deity. Brother Grand Chaplain, lead our devotions.

(The Grand Chaplain will then offer the following, or an extemporaneous prayer) ;

PRAYER

GRAND CHAPLAIN: Almighty, Eternal God, Creator and upholder of the universe, in the beginning Thou hast laid the foundation of the earth, and the heavens are the work of Thy hands. As children of Thy creation, we too, create and make, plan and mold; and we, Thy servants, by Thy kind providence, are assembled here today to dedicate this commemorative plaque and to identify this building with the highest interests of this community. Thou, O God, knowest our needs in our present work. In Thee is our wisdom; in Thee is our strength. Vouchsafe to us, we implore Thee, grace, wisdom, and understanding, that we may discharge our solemn duties to Thy honor and glory. And to Thy name will be given all the praise, both now and forever. Amen.

RESPONSE: So mote it be. Amen.

One rap seating the lodge.

WORSHIPFUL MASTER: Most Worshipful Grand Master, this Temple has been previously dedicated to God. We, the mem-

bers of this lodge now ask that you, as Grand Master of Masons in North Carolina, dedicate this commemorative plaque; identifying this Temple with the highest interest in this community.

An Ode to Freemasonry may be sung.

The Grand Master addresses the Grand Officers as follows:

GRAND MASTER: Right Worshipful Brother Deputy Grand Master, what is the proper jewel of your office?

DEPUTY GRAND MASTER: The Square.

GRAND MASTER: What are its moral and Masonic uses?

DEPUTY GRAND MASTER: To square our actions by the Square of Virtue, and prove our work.

GRAND MASTER: Apply the implement of your office to that portion of the plaque that needs to be proved, and make report.

The Deputy Grand Master applies the Square to the plaque.

DEPUTY GRAND MASTER: Most Worshipful Grand Master, I find the plaque to be square. The Craftsmen have performed their duty.

GRAND MASTER: Right Worshipful Brother Senior Grand Warden, what is the proper jewel of your office?

SENIOR GRAND WARDEN: The Level.

GRAND MASTER: What is its Masonic use?

SENIOR GRAND WARDEN: Morally, it reminds us of equality, and its use is to lay horizontals.

GRAND MASTER: Apply the implement of your office to the plaque and make report. (This is done.)

SENIOR GRAND WARDEN: Most Worshipful Grand Master, I find the plaque to be level. The Craftsmen have performed their duty.

GRAND MASTER: Right Worshipful Brother Junior Grand Warden, what is the proper jewel of your office?

JUNIOR GRAND WARDEN: The Plumb.

GRAND MASTER: What is its Masonic use?

JUNIOR GRAND WARDEN: Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

GRAND MASTER: Apply the implement of your office to the several edges of the plaque and make report. (This is done).

JUNIOR GRAND WARDEN: Most Worshipful Grand Master, I find the plaque to be plumb. The Craftsmen have performed their duty.

GRAND MASTER: This plaque has been tested by the proper implements of Masonry. I find the Craftsmen have skillfully and faithfully performed their duty, and so I declare the plaque to be well formed, true and trusty, and correctly placed, according to the rules of our Ancient Craft. Therefore, in the name of the great Jehovah, I do solemnly dedicate this commemorative plaque to Freemasonry, to virtue and to universal benevo-

lence. Together, brethren, the Public Grand Honors.

The choir will sing (if desired) :

The Grand Master gives three raps and extending his hands, makes the following

INVOCATION

May the all-bounteous Author of Nature bless the inhabitants of this place with an abundance of the necessaries, conveniences, and comforts of life; assist in the activities in which the brethren of this temple engage; inspire them to unite in worthy endeavors; long preserve this temple from decay; and grant to us all a supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy.

RESPONSE: So mote it be. Amen.

The Grand Master strikes the plaque three times with the gavel.

The Grand Master then gives one rap and addresses the assembly:

GRAND MASTER: Men and brethren here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to provide magnificent buildings, to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were entrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day to dedicate a commemorative plaque in this temple, which, we pray God may de-

serve to prosper by continuing to be a place of concourse for good men, and promoting harmony and brotherly love throughout the world, til time shall be no more.

RESPONSE: So mote it be. Amen.

Music may be introduced (if desired).

Oration (if desired).

GRAND MASTER: Worshipful Brother Grand Marshal, I now declare that the commemorative plaque of this temple has been found square, level, plumb, true and trusty, and dedicated according to our ancient customs. You will make the proclamation.

GRAND MARSHAL: By order of the Most Worshipful Grand Master of Masons in North Carolina, I proclaim that the commemorative plaque of this structure has been found square, level, plumb, true and trusty, and dedicated according to our ancient customs.

The Long Meter Doxology may be sung.

The Grand Chaplain then pronounces the benediction.

NOTE: If the Grand Master attends and presides at any ceremony, it is said to be performed in AMPLE FORM. If another, in DUE FORM.

DEDICATION OF A MASONIC HALL

On the day appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the Craft, meet in the lodge hall to be dedicated, and the Grand Lodge is opened in Ample Form. (If public dedication is desired, labor is dispensed with at this point, visitors admitted, and in this event Grand Honors shall be *public* instead of private in ceremony.)

If desired, the Grand Lodge may meet in the old lodge hall; open, form a procession, and march to the hall to be dedicated.

A table, or platform of convenient size upon which to place the "Symbolic Lodge" (or carpet), is placed about half way between the Altar and the East. The Golden Vessel with Corn at the East, the Silver Vessel with Wine at the West, and the Silver Vessel with Oil at the South, are placed on the table around the "Symbolic Lodge." At the head of the table is a pedestal with the Three Great Lights and upon another pedestal is the Constitution and a taper.

GRAND MASTER: My brethren, we have assembled on this occasion for the solemn purpose of dedicating this temple to the Glory of God as we seek its expression in the Brotherhood of Man. This is a great day in the history of this lodge and the Grand Lodge of North Carolina is happy indeed to participate in such a significant ceremony. It is now my pleasure to recognize the Master of this lodge.

The Master of the lodge then rises, and approaches the East.

MASTER: Most Worshipful Grand Master, the brethren of _____ Lodge No._____, being animated with a desire to promote the honor and interest of the Craft, have erected a Masonic temple for their convenience and accommodation. They are desirous that the same should be examined by The Most Worshipful Grand Lodge, and, if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeable to ancient form and usage.

GRAND MASTER: I now am pleased to recognize the architect.

The architect presents the Square, Level and Plumb to the Grand Master.

ARCHITECT: Most Worshipful Grand Master, having been entrusted with the superintendence and management of the workmen employed in the construction of this temple, and having, according to the best of my ability, accomplished the task assigned me, I now express my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of The Most Worshipful Grand Lodge.

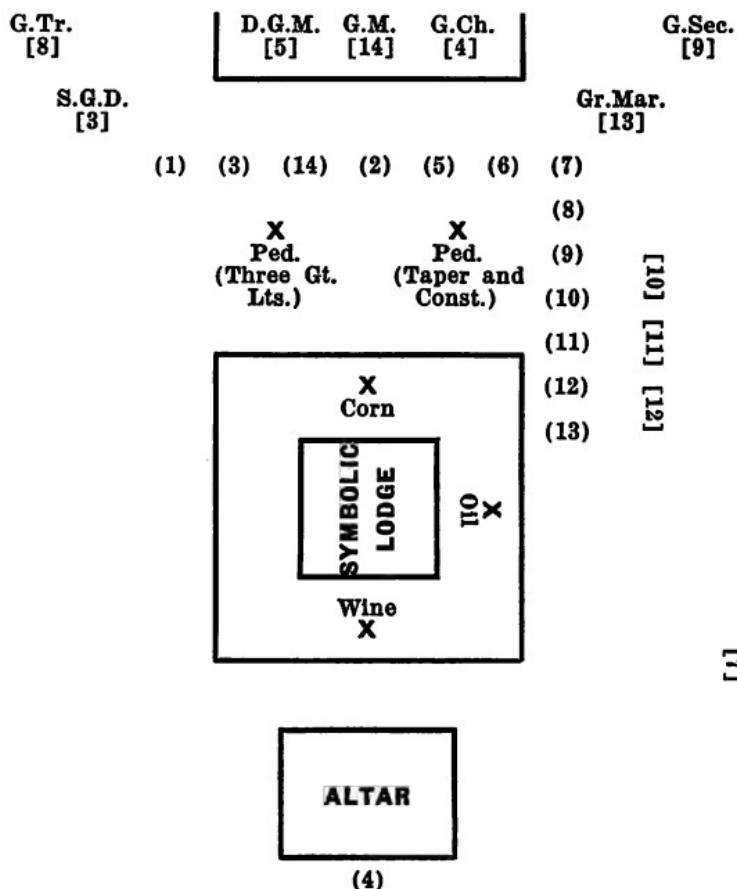
GRAND MASTER: Brother Architect, the skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking have secured the entire approbation of the Grand Lodge, and they sincerely pray that this temple may continue a lasting monument to the taste,

spirit and liberality of its founders. Right Worshipful Brother Deputy Grand Master!

DEPUTY GRAND MASTER: Most Worshipful Grand Master, the temple in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the Fraternity that it should now be dedicated according to ancient form and usage.

GRAND MASTER: The Grand Lodge officers will now take their stations and places around the "Symbolic Lodge."

The formation of the procession is in accordance with the chart which follows, the numbers in parentheses () showing the locations in the formation of those taking part in the procession and indicated by the same numbers in brackets [] at their several stations and places, as well as the order in which each takes his place in the formation.



Gr. Tyler [1]
S.G.W. [16]
J.G.D. [2]

The procession having been formed, the representation of the "Symbolic Lodge" is then uncovered by the Grand Marshal, who

hands to a Past Master the burning taper; a Past Master, the Constitution; a Past Master, the Three Great Lights; the Junior Grand Warden, the Silver Vessel of Oil; the Senior Grand Warden, the Silver Vessel of Wine; and the Deputy Grand Master, the Golden Vessel of Corn. Led by the Grand Marshal, a procession is made around the representation of the "Symbolic Lodge" in the following form (during which solemn music may be played) :

Grand Marshal;
Past Master, with a burning taper;
Past Master, with the Constitution;
Past Master, with the Three Great Lights
 Grand Secretary, with Jewel;
 Grand Treasurer, with Jewel;
Jr. Gr. Warden, with a Vessel of Oil;
Sr. Gr. Warden, with a Vessel of Wine;
Deputy Grand Master, with a Vessel of Corn;
Jr. Gr. Deacon—Gr. Master—Sr. Gr. Deacon
 Grand Tyler

When the procession arrives at the East, it halts, and the music ceases.

GRAND MASTER: Brother Grand Chaplain, lead our devotions.

The Grand Master gives three raps.

INVOCATION

GRAND CHAPLAIN: Great Architect of the Universe! Maker and Ruler of all the world! Deign, from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O Thou Author of light and life, great Source of love and happiness, to erect this temple, and solemnly dedicate it to Thy honor and glory.

RESPONSE BY THE BRETHREN: Glory be to God on high, on earth, peace, good will toward men.

The Deputy Grand Master then presents

the Vessel of Corn to the Grand Master, who scatters it on the "Symbolic Lodge."

GRAND MASTER: In the name of the Great Jehovah, I do solemnly dedicate this temple to Freemasonry.—Together, brethren, the *public Grand Honors*.

The *public Grand Honors* are then given.

A piece of music may be performed. The second procession is made around the lodge.

When the Grand Master arrives at the East, the Senior Grand Warden presents him the Vessel of Wine, which he pours over the "Symbolic Lodge."

GRAND MASTER: In the name of the Holy Saints John, I do solemnly dedicate this temple to Virtue. Together, brethren, the *public Grand Honors*.

The *public Grand Honors* are then given.

The music (if any) may be performed. The third procession is made around the lodge.

When the Grand Master arrives at the East, the Junior Grand Warden presents

him the Vessel of Oil, which he pours over the “Symbolic Lodge.”

GRAND MASTER: In the name of the whole Fraternity I do solemnly dedicate this temple to Universal Benevolence.—Together, brethren, the *public* Grand Honors.

The *public* Grand Honors are then given.

GRAND MASTER: The audience may be seated. Brethren, the ceremonies we have performed are not unmeaning rites, nor the amusing pageants of an idle hour, but have a solemn and instructive import. Suffer me to point it out to you, and to impress upon your minds the ennobling sentiments they are so well adapted to convey.

This temple, designed and built by Wisdom, supported by Strength, and adorned in Beauty, we are first to consecrate in the name of the great Jehovah. This teaches us, in all our works, begun and finished, to acknowledge, adore, and magnify Him. It reminds us, also, to enter the door of the lodge in His fear, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labors.

Let, then, this Altar be devoted to His service and its lofty arch resound with His praise! May the eye which seeth in secret witness here the sincere and unaffected piety which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march around the "Symbolic Lodge" reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its tessellated pavement of Mosaic work intimates to us the checkered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient Constitutions, with mystic rites we dedicate this temple to Freemasonry.

Our best attachments are due to the Craft. In its prosperity, we find our joy; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will outsound our praise.

Brethren, it is our pride that we have had our names on the record of Freemasonry. May it be our high ambition that they should

shed a luster on the immortal page!

This Temple is also dedicated to Virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate, with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of Philanthropy, and promote the cause of Charity, so we dedicate this Temple to Universal Benevolence, in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the Fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my brethren, is the significant meaning of the solemn rites we have just performed, because such are the peculiar duties of every lodge. I need not enlarge upon them now, nor show how they diverge, as rays from a center, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exer-

cise may you fulfill the high purposes of the Masonic Institution!

GRAND MASTER: Brother Grand Chaplain, you will pronounce the Benediction. The audience will rise.

BENEDICTION

GRAND CHAPLAIN: The Lord of grace and life mercifully look upon us and bless us; make His face shine upon us that we may have peace; and to Him be glory, now and forever. Amen.

RESPONSE BY THE BRETHREN: Glory be to God on high, on earth peace, good will toward men.

GRAND MASTER: The audience may be seated. Brother Grand Marshal, you will recover the "Symbolic Lodge."

The lodge is then covered. The Grand Officers resume their stations and places. An oration may be pronounced, and the ceremonies may be concluded with music. (If public ceremony, visitors, not Master Masons, retire.) Labor is resumed. The Grand Lodge is then closed in Ample Form.

**PRESENTATION OF 25-YEAR MEDALS
AND CERTIFICATES TO VETERAN
MASONS**

PRESENTING OFFICER: Brother Senior Deacon, present the following brethren [or brother] west of the altar to receive the twenty-five year award of the Grand Lodge of North Carolina.

PRESENTING OFFICER: My brother, we are celebrating the twenty-fifth anniversary of your being a Master Mason and we welcome the opportunity to present you this certificate and pin.

We congratulate you on your service to our beloved fraternity. You have persisted in your labors; you have kept your face to the light among friends and brothers who now look to you for continued service to the lodge.

With the passing of the years the many friendships you have made are an asset both for you and your lodge. Your life and service to your brethren have been in keeping with what was in your heart when you

knocked at the door of our preparation room. We now look to the future because you have become a veteran; you are one of the experienced master workmen. This lodge looks to you for the wisdom and guidance of a veteran who knows the designs upon the trestle board and can direct his fellow laborers.

Let this pin be a symbol, not merely of past services in a measureable period of time, but more specifically of your flourishing manhood and of your devotion to the craft. Wear it with pleasure to yourself and with honor to the fraternity. I congratulate you, my brother.

PRESENTATION OF 50-YEAR MEDALS TO VETERAN MASONS

To give the ceremony of presentation the prominence it deserves, the Master of the Lodge shall cause all members to be notified of the meeting at which the presentation is to be made, and request their attendance in honor of the veteran brother who is to be the recipient. Special provision should be made to escort the veteran to and from the meeting. If, because of infirmities of age or otherwise, the aged brother can not attend the lodge, the presentation may be made at his home and in the presence of his family and friends. In fact, there are many good reasons for conducting the presentation, whether at home or at the lodge, in an open meeting and, in the presence of the family and friends of the veteran. The Grand Master may conduct the entire service and he may adapt it to circumstances as desired.

PRESENTING OFFICER: Brother Senior Deacon, you will present our distinguished guest at the altar.

(Senior Deacon takes veteran by the left arm and escorts him to the altar.)

PRESENTING OFFICER: Brother-----
-----, the Grand Lodge of Ancient Free
and Accepted Masons of North Carolina,
having noted with profound gratification the
fact that you have been a member of a Lodge
of Master Masons for more than fifty years,
has authorized the bestowal upon you at this
time of a visible token of its fraternal love
and appreciation. This affords all of us a
very great privilege and honor and we trust
that the ceremony of presentation will be
pleasing to you and to your friends here as-
sembled. Before proceeding further, let us,
in accordance with the teachings of our fra-
ternity, invoke the blessings of God.

The Presenting Officer calls up the Lodge.
The Chaplain approaches the Altar from the
South and prays:

CHAPLAIN: O, Almighty God! Whose
watchful eye is over all Thy children, we
bless Thy Holy Name for Thy goodness to
this our brother whom we rejoice to honor
for the many years which Thou hast granted

him — for life, health, and strength, and the daily provisions of Thy good Providence, we give Thee hearty thanks. May he find in Thee rest from every burden, and grace to meet every need. In the eventide of his life let there be light and peace, and may the increase of years bring an abundance of Faith, Hope and Love. Take not from him Thy Holy Spirit, but let him pass the remainder of his days in peace and to Thy glory. So may he live that when it shall be Thy pleasure to call him hence he may enter into Thy nearer Presence and receive Thy word of commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

BRETHREN: So mote it be.

Presenting Officer seats the lodge.

PRESENTING OFFICER: (Approaches the altar and continues.) Brother-----
-----, you have witnessed many changes in the course of your half-century of Masonic

service, but Brotherly Love, Relief and Truth still prevail wherever the teachings of the Fraternity are exemplified. You have well earned the commendation of your associates, and it is with pleasure that we behold you once again before the Altar of Freemasonry—that Altar which you were taught to approach fifty years ago. There you assumed obligations designed to make a lasting impression upon your mind and to serve as an uplifting and ennobling influence upon your life and character. Again you have approached the Altar of Freemasonry, this time to receive a recognition that comes only to those fortunate brethren who have labored upon the Temple faithfully for half a century.

Within the radiant pages of the Great Light, which rests upon Freemasonry's Altar, we read again and again of the blessings bestowed upon that man who is privileged to walk humbly with his God through a long and honorable life. In the Proverbs of Solomon it is written,

The fear of the Lord is the beginning of wisdom,

And the knowledge of the holy is understanding.

For by me thy days shall be multiplied,

And the years of thy life shall be increased.

Fifty years ago you remembered your Creator in the days of your youth. Today we commemorate the completion of your half-century of Masonic fellowship. In a span of fifty years each Mason gives of his substance; many give also of their time; others add loyalty and steadfast devotion. But to all of us, our gentle Craft gives far more than we could give to it in a lifetime of service. Thus when we pay tribute to you on your golden anniversary, we pay tribute also to the Fraternity which opened its portals to you, and which made it possible for you to build your life on the sublime principles it inculcates.

And now, my Brother, by virtue of the authority in me invested, it is my privilege for and on behalf of the Most Worshipful

**Grand Lodge of Ancient Free and Accepted
Masons of North Carolina to present to you
the Grand Lodge Fifty-Year Veteran's
Award, as a visible token of its fraternal
love and grateful appreciation.**

(Invests the brother with the emblem, and certificate.)

May you wear this emblem in health, happiness and prosperity, and may your days be long upon the land which the Lord our God hath given us.

On a memorable fifty years ago when the badge of a Mason was placed in your hands, you were admonished to wear that spotless apron with pleasure to yourself and honor to the Fraternity. Thus, I trust, will you wear this award. May the joy of this moment abide with you always, and may you ever stand as once you stood in the northeast corner—a just and upright Mason, worthy to be known as a son of God.

(The honored brother shall be given an opportunity to respond, after which the Presenting Officer directs the Senior Deacon to conduct him to a seat in the East, at the Master's left.)

DIAMOND JUBILEE AWARD 60-YEAR MEMBERSHIP

To give the ceremony of presentation the prominence it deserves, the Master of the Lodge shall cause all members to be notified of the meeting at which the presentation is to be made, and request their attendance in honor of the veteran brother who is to be the recipient. Special provision should be made to escort the veteran to and from the meeting. If, because of infirmities of age or otherwise, the aged brother can not attend the lodge, the presentation may be made at his home and in the presence of his family and friends. In fact, there are many good reasons for conducting the presentation, whether at home or at the lodge, in an open meeting and, in the presence of the family and friends of the veteran. The Grand Master may conduct the entire service and he may adapt it to circumstances as desired.

PRESENTING OFFICER: It is my privilege to call your attention to The Diamond Jubilee Award which you are now about to receive. It is of white gold; cast in the form

of a circle, the symbol of Unity, and embroidered with blue, the color of the heavens, to signify the lasting qualities of our friendship to those who are linked together by the indissoluble chain of sincere affection found in Freemasonry. It has imprinted upon its face the seal of the Ancient Free and Accepted Masons. Superimposed around the circle is the inscription "North Carolina A.F. & A.M." and at the bottom of the circle are the words "60 years." Around the border of this award is a beautiful laurel wreath and at the apex of the compasses is a diamond in focal significance of this memorable occasion.

Brother Secretary, you will read the fraternal record of our distinguished brother in whose honor we are now assembled.

(The Secretary reads the full name, date of Initiation, Passing and Raising of the recipient of the award. If the brother be an affiliate of the lodge, the date of his affiliation should also be read.)

PRESENTING OFFICER: The Senior Deacon will now present Brother-----

at the Altar of Freemasonry in the midst of his lodge.

PRESENTING OFFICER: Brother -----

-----, Freemasonry has taught a proper reverence, respect and veneration for age, recognizing in the passing of the years an inevitable increase in knowledge. These years of life have a further significance when they have been spent in the service of Freemasonry and in a life dedicated to the uplift of man, the service of those who walk the paths of life with us and to the Glory of God. We look to age for wisdom and upon wisdom Freemasonry builds the walls of each of its laudible enterprises.

Many years ago you approached the Altar of Freemasonry in the midst of your lodge and, there in the presence of your brethren, assumed the solemn obligations which are the cement that unites us in one common bond, a society of friends and brothers. As such, we are dedicated to those high principles which have enabled our Freemasonry to withstand the ravages of time. The length of your service in the cause to which you

were bound by those obligations is full acknowledgement of their worth and value.

One of the great and time-honored lessons of Freemasonry teaches us that we should never enter upon any great and important undertaking without first invoking the blessing of Diety. As this marks a milestone in your Masonic life, let us again invoke His divine blessing. Brother Chaplain, you will approach the Altar and invoke the blessings of God upon this occasion.

CHAPLAIN: Most holy and glorious Lord God, Thou hast promised where two or three are gathered together in Thy name, Thou wilt be in the midst of them and bless them. Bless us as we are assembled together on this occasion. Grant unto the brother who has served Thee so long and faithfully, the gifts of life, health and happiness and that these may be complete, give unto him out of Thy bounty, the needs of the physical body that he remain strong for further service which Thou mayst require of him.

And, we beseech Thee, O Lord, as our brethren enter the sunset slopes of life and

the shadows of the evening approach, that they may have release from every burden, grace to meet their every need and a sense of Thy abiding presence which will give them that peace that passeth human understanding. These and all of the unspoken prayers and petitions for Thy blessings, we ask in the name of the Supreme Architect of the Universe, to whom be glory and honor now and forever. Amen.

PRESENTING OFFICER: Brother-----
-----, by virtue of the authority
vested in me on behalf of the Most Wor-
shipful Grand Master of North Carolina,
it is now my privilege to present you with
this award as a token of the esteem and
respect of your brethren, your lodge and the
Grand Lodge. May you wear it with much
pleasure and take pride in the years which
have earned for you the right to possess this
cherished symbol of service. May your days
be long upon the land which the Lord, thy
God, has given you and may the auspicious
solemnities of this evening be as a mantle
of love upon your shoulders.

Brother Senior Deacon, you will escort our distinguished brother to a seat in the East.

(Following this the brother may be given an opportunity to respond.)

PRESENTATION OF LIFE MEMBERSHIP

PRESENTING OFFICER: Brother Secretary, you will read the Masonic record of our brother whom we are honoring on this occasion.

PRESENTING OFFICER: Brother Senior Deacon, you will introduce our brother for the presentation.

PRESENTING OFFICER: My Brother, it is my happy privilege to present you a life membership in this lodge which you have served so long and so faithfully. This is presented to you by your lodge, not because the brethren feel there is any danger of your letting your membership lapse, but because they wish to show there has been no lapse in their affection for you; no lapse in their keen appreciation of the service you have performed. In the years to come, long after

all those who are now present have ceased their labors here, members of this lodge may then ask: "Who was this life member?" They will find the answer in their record book so faithfully kept by many diligent secretaries.

This life membership therefore is presented to you with the love and affection of all your brethren. May the all-bounteous Creator of the Universe continue to bless and keep you and grant to you many more years of useful service. Please accept also our heartest congratulations upon this noteworthy achievement.

The honored brother will then be extended the privilege of the floor for any remarks he may care to make.

CEREMONY OF CONSECRATION

(To be used in connection with the dedication or consecration of a temple or of parts or portions of a temple, or of furniture or equipment, or of groups of Masons when assembled.)

LEADER: In reverence and thanksgiving to the Great Architect of the Universe, the source of wisdom, truth and strength, and in tribute to our Masonic members of the past and present who have wrought nobly and well for the cause of Freemasonry in this community, we are gathered here this evening to consecrate this Temple and its members.

AUDIENCE: Blessed be the name of the Lord, henceforth and forevermore.

LEADER: For the Brethren through the years who have had the faith and courage to proclaim and defend the fundamental principles of our Masonic doctrines and beliefs;

AUDIENCE: We praise Thee, O Thou Supreme Architect of the Universe.

LEADER: For those who successfully transferred labor and sacrifice into the founding and erection of this Masonic Temple, consecrated to the Brotherhood of Man in the Fatherhood of God;

AUDIENCE: We thank Thee, O Lord.

LEADER: For our illustrious Masonic leaders, for those who have achieved eminence in the ranks of Masonry, staunch in their convictions, steadfast in their vision, and never weary of well doing, who sought and received "Further Light in Masonry" and who devoted, and who continue to devote, their lives to the furtherance of Masonry;

AUDIENCE: We give thanks to Thee, O God, the Author of their faith.

LEADER: That we may be so inspired by the light and influence of their dynamic spirit and, seeing their good works, may glorify our Father in Heaven;

AUDIENCE: We beseech Thee, O Lord,
our strength and our guide.

LEADER: Mindful of our solemn obligation to prove worthy of our high Masonic heritage and extend its influence, we humbly pray that God will bless this Temple and will graciously accept the offering of our talents and energies as we consecrate them to His service.

AUDIENCE: Bestow Thy blessings upon us, O merciful Father.

LEADER: As a testimony to the power of simple faith and sacrificial toil, as a pledge of everlasting gratitude and brotherly love, and as a covenant that we shall, under the direction of the Supreme Architect of the Universe, press forward to new heights of achievement in Masonic fellowship;

AUDIENCE: We consecrate this Temple and our lives.

LEADER: In Thy service, to Thy honor and for Thy praise; for earnest prayer and sincere Masonic fellowship; for the spread

of brotherly love and truth; for the edification of those who enter into these sacred portals to learn more of faith, hope and charity, and to serve Thee in spirit and in truth; and for all the Masonic influences which minister to the elevation of mankind;

AUDIENCE: We consecrate this Temple.

LEADER: For the building of character and the molding of lives after the pattern as set forth in the Holy Writ; for bringing a broader ideal of the Brotherhood of Man as it exists in the Kingdom of God, that they may have eternal life;

AUDIENCE: We consecrate this Temple.

LEADER: To the glory of the Great Architect of the Universe and to the service of our fellowman;

AUDIENCE: We consecrate this Temple.

LEADER and AUDIENCE: As we devotedly consecrate this Masonic Temple, relying on God's infinite mercy and goodness

and our own strength in unity and spiritual communion and interpreting our rich Masonic heritage as an inspiring challenge to greater work and nobler service, we consecrate ourselves anew to the extension of the ideal of the Brotherhood of Man in the service of God and to the establishment of His Kingdom on earth. So mote it be. Amen.

(The service might conclude with a Prayer of Consecration.)

MASONIC BURIAL SERVICE

(Read Chapter 90 to THE CODE)

A lodge should bury a deceased member with Masonic rites if requested by him during his life or by his near relatives after his death. In all other cases such Masonic honors may be granted or withheld by the Master of the lodge, (Reg. 90-04). The ceremony of interment is in itself striking and impressive, but, more than any other Masonic form or ceremony, it demands experience and a peculiar gift of delivery to give it effectiveness. In a very real sense, Masonry is being judged by the manner in which it conducts its burial services. Rigid attention to all details and the closest adherence to all ritualistic instructions, therefore, is strongly enjoined upon the Master, who is chiefly responsible for this serious matter. To be most effective, the service should be memorized, NOT READ.

GENERAL INSTRUCTIONS

1. No brother can be interred with Masonic ceremonies unless he was a Master

Mason in good standing at the time of his death. (Reg. 90-02).

2. The Master of the lodge, having received notice of the death of a brother and the request that he be buried with the ceremonies of the Craft, will consult with the family, and with the officiating minister if possible, to determine the time, place and other details of the services and instruct the Secretary to notify the lodge. (Reg. 43-07; 51-15).

3. The Master is not obliged personally to conduct the service. Should there be some other brother more able to perform the rite in a manner in keeping with the dignity of the Craft and the solemnity of the occasion, it would assuredly be to the best interest of everyone concerned that this brother be delegated this responsibility.

4. It is of tremendous importance that all details of preparation be observed. The Tyler and Stewards should see that clean, white aprons and gloves are available, that the sprigs of acacia are provided, and that a lambskin, or white leather apron, is sup-

plied for deposit by the Master during the ceremony. The lodge must possess a black covered support for the Great Lights. (Reg. 90-15; 95-06).

5. The Master, after consultations with the family, should appoint the pallbearers, who *shall* be Master Masons (Reg. 90-13).

6. If the family desires any active pall-bearers, who are not Master Masons, the Master should suggest that they be included among the honorary pallbearers. [Reg. 90-07; 90-13(1)].

7. The apron shall be worn on the outside of the coat.

8. The Bible shall be opened at Ecclesiastes XII, but not covered or veiled.

9. If, because of severe weather conditions, the services at the grave need to be curtailed, the Master may omit everything except the essentials. These concern the apron, the acacia, and the commitment of the body to the grave; or, when agreeable with the officiating minister, the Master may conduct the entire graveside service indoors.

10. Even though the lodge is at labor during the entire service, the Master shall not wear his hat while the religious ceremony is in progress.

11. When cremation is desired the regular ceremony may be used, making such changes as appear necessary, such as substituting the word *urn*, or *flame* for *coffin* or *grave*. The committal may be omitted, or changed to commit the *ashes* to the *urn*, or the *urn* to its depository, etc.

12. The brethren should assemble in the lodge hall, and at the appointed time, the lodge having been opened on the Master Mason's degree, the following service shall be held in open lodge:

MASTER: "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

RESPONSE: "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

MASTER: "When he dieth he shall carry

nothing away; his glory shall not descend after him."

RESPONSE: "Naked he came into the world, and naked he must return."

MASTER: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord:"

The Master, then taking the roll on which has been inscribed the name, age, date of initiation or affiliation, date of death, or any matters that may be interesting to the brethren in the future, and having read the same aloud, shall say:

"Let us live and die like the righteous, that our last end may be like his!"

RESPONSE: "God is our God forever and ever: he will guide even unto death!"

MASTER: "Almighty Father! into thy hands we leave with humble submission the soul of our deceased brother."

MASTER: "Brethren, join me in giving the *Funeral Grand Honors."

The first and second times:

“The will of God accomplished! So mote it be. Amen.”

The Third time:

“We cherish his memory here. We commend his spirit to God who gave it. And commit his body to the tomb.”

**Both arms are crossed on the breast, the left arm over the right, and the open palm of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs.*

The Master then deposits the roll in the archives, and repeats the following prayer:

“Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that, when the awful moment shall arrive that we are about to quit

this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace, and in thy favor, may we be received into thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen."

A procession is then formed, which moves to the designated place for the religious service, and thence to the place of interment.

The coffin should be removed from the residence, church or mortuary by the active pallbearers and pass between the lines of the lodge to the hearse. If it is planned for the lodge to march to the church, or to the grave, the lines should take their place in front of the hearse, and when all is ready the march should be resumed.

If the lodge uses conveyances, the minister, master and pallbearers will precede the hearse, the others placed conveniently in the procession behind the mourners.

Some degree of uniformity in the lineup of the officers and brethren may be obtained

if the Deacons with their crossed staffs are *always* placed nearest the hearse whenever *the movement is from the hearse toward the church*. Thus, in a lineup from the hearse to the church, the Deacons would take their positions at the hearse and the Stewards would be at the church door. As the line reverses to enter the church, the Stewards would, therefore, be the last to enter. (The Deacons and the Stewards should, when possible, leave their staffs outside the door). *At the conclusion of the religious service, the Stewards should be the first to leave the church and should take their positions nearest the hearse, with their staffs crossed.* The Deacons would thereupon be at the church door with their staffs crossed. The Master, clergy, coffin and mourners would then pass through the lines to the hearse. *In brief, the Deacons always receive the casket.*

When the procession arrives near the grave or tomb, it halts. The parallel lines form from the hearse to the grave, face inward, and uncover. This arrangement should find the Deacons, with crossed staffs, standing at the hearse, and the Stewards, with

crossed staffs, at the head of the parallel lines. The coffin is removed from the hearse and borne through the lines by the active pallbearers, preceded by the clergy and master, and followed by the officers and brethren, *reversing* the column. (Very likely there will be occasions when the coffin will be followed by the chief mourners and other mourners. When this occurs, the mourners will then *be followed* by the officers and brethren as they *reverse* the column.) As described here, the coffin, or casket, approaches the grave from the foot. Should the coffin and procession approach the grave from the head, the lines do not reverse.

On reaching the grave, the active pallbearers will stand aside, the Master will take his position at the head of the grave, the bearer of the Great Lights at the foot, the family at one side of the grave and the brethren on the other side, never obstructing the view of the family.

After the ceremonies of interment are completed, the lines may be reformed as in the first instance, under the direction of the Marshal, and return to the lodge hall, where

the lodge is closed in the Master Mason's degree, *unless it has already been closed in accordance with Reg. 90-06.*

In every case it is permissible to limit those dropping the sprig of acacia to the Master, Wardens, and active pallbearers. All brethren should hold up their sprig of acacia while the Master is delivering the sprig of acacia statement.

Wherever the word *coffin* is used in the ceremony, the word *casket* may be substituted, if desired.

Two burial services are included here. The brethren may use the one of their choice.

BURIAL SERVICE NUMBER ONE TO BE CONDUCTED AT THE GRAVE

From time immemorial it has been the custom of the Fraternity of Ancient, Free and Accepted Masons, upon request, to accompany the body of a deceased brother to the place of interment, and there to deposit it with due formalities.

In conformity to this ancient usage, we have assembled to offer this last tribute of esteem, and to express our sincere affection for our departed brother and our steady attachment to the principles of Freemasonry.

As we bid farewell to the mortal body and Godspeed to the immortal spirit of him who came into our fraternity of his own free will and accord, and who dwelt a brother among us, we observe a ceremony, not of bitter grief, but of faith; not of despair, but of hope. These last rites we accord our brother signify our parting with his flesh, from which his immortal spirit already has achieved release. We thus perform them serenely, supported by our knowledge that, because of the uncertainty of human life, each of us in his time must follow the pathway our brother's soul has taken.

Thus, men cannot labor or live always. To-day our brother answers not our call. We shall no more hear his voice until we shall have answered, in another world, the voice that has called him. Let us then, not mourning as those who have no hope, pay the last sad offices of pious duty to our departed bro-

ther. These ceremonies cannot profit him; he is beyond the reach of honor and censure alike. To us, the living, they may and should be profitable. They comfort those whom he loved; they show our appreciation of his virtues and his worth; they encourage others to labor and endeavor to deserve the honors we pay to him; and they further demonstrate that the ties, sympathies and obligations of our Fraternity cannot be broken by the hand of death.

This assemblage, then, should awaken serious reflections and strengthen our resolution for the future. Let us embrace the present moment, and now while time and opportunity are ours, make sure the preparation for the coming day when the reflections consequent upon a well-spent life will afford us comfort and consolation. Let faith be the foundation of our hope, and charity the fruit of our obedience to His will that we may receive death as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect, to that all perfect, glorious and celestial Lodge above, where the Supreme Architect of the universe presides.

The apron is taken off the coffin and handed to the Master, who says:

This Lamb Skin or white leather apron is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, when worthily worn.

The Master then places it on the coffin and continues:

An apron was presented our brother on his first admission into the lodge, at which time he was informed that it was his to wear throughout an honorable life and at his death to be placed upon the coffin which should contain his earthly remains, and with them laid beneath the silent clods of the valley. Accordingly, I now place this apron upon the coffin of our deceased brother. By this we are reminded of the universal dominion of death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we, too, are mortal; soon shall our bodies moulder to dust.

The Master holds the evergreen in his hand. The brethren do likewise, and the Master continues:

This evergreen, which once marked the temporary resting place of illustrious dead, is a symbol of our belief, and an emblem of our faith, in the immortality of the soul. By it we are reminded that we have an immortal part within us which shall survive the grave and which shall never, never, never die.

The Master moves around the grave to the south side, facing the head, the designated brethren falling in line behind him, each dropping the sprig of evergreen on the coffin. Hold out the right arm horizontally and drop the sprig of evergreen on the breast of the coffin; next point the hand toward heaven and look upward; then bring the hand to the left breast and finally down by the side. The Funeral Grand Honors are then given.

MASTER: Together, brethren, the Funeral Grand Honors. (*The Funeral Grand Honors are then given.*)

Unto the grave we have consigned the

body of our deceased brother; *earth to earth, ashes to ashes, dust to dust*, there to remain until the trump shall sound on the resurrection morn.

We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we extend our sincere and most affectionate sympathy. May your faith in our Heavenly Father bring you peace and hope.

Our consoling thought is one of thankfulness to the Great Creator for our brother's life; the contemplation of which should inspire us to emulate his many lovable qualities and virtues, so that on the great day of account we may receive from the compassionate Judge, the welcome invitation: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world".

Let us pray.

CHAPLAIN: Almighty and eternal God, in Whom we live and move and have our being, and before Whom all men must appear in the judgment day to give an account of their deeds in life; we who now surround the grave of our fallen brother, most earnestly beseech Thee to impress deeply upon our minds the solemnities of this day. Wilt Thou look with infinite compassion upon the bereaved in their hour of desolation. Bless them with Thy love and protection and may they find consolation and peace in the assurance that their loved one, our friend and brother, has entered into a higher brotherhood to engage in nobler duties. May we have Thy divine assistance, O merciful God, that when our work here on earth is done, our souls, disengaged from their cumbrous dust, may flourish and bloom in eternal day; there to enjoy that rest which Thou hast prepared for all good and faithful servants, in that Spiritual Temple, that House not made with hands, eternal in the Heavens. Amen.

RESPONSE: So mote it be. Amen.

The Master continues:

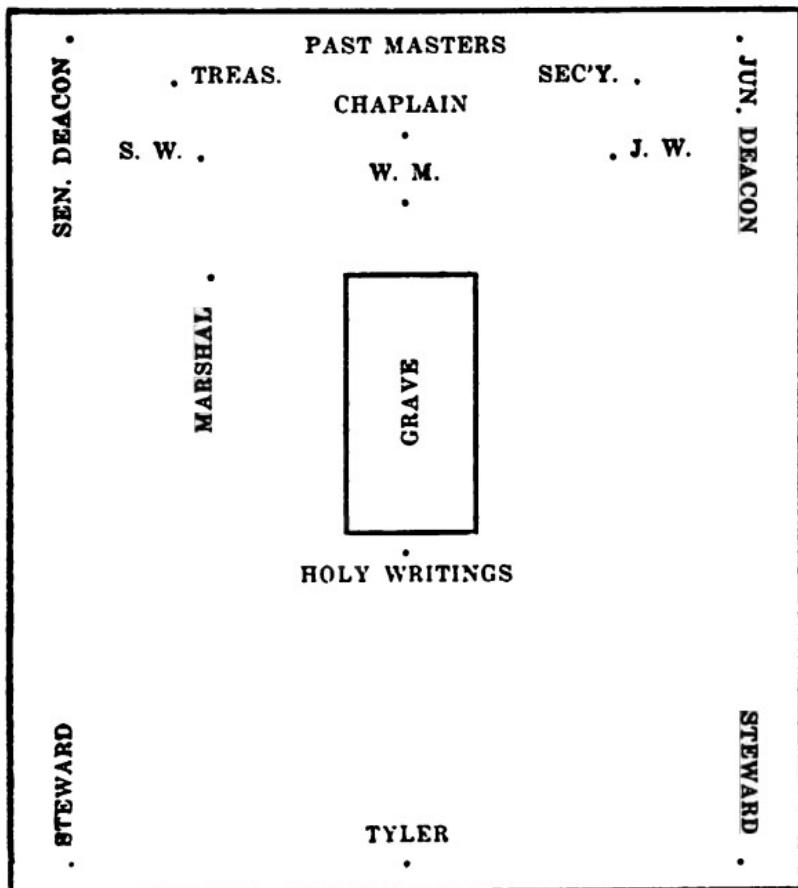
Soft and safe to thee, my brother, be thy earthly bed. Bright and beautiful be thy rising from it. With fragrance eternal may the sprig of acacia here flourish. May the earliest buds of spring unfold their beauties o'er thy resting place, and here the sweet-ness of the summer's last rose linger longest. Though the cold blasts of winter may lay them in the dust, and for a time destroy their loveliness, yet their fading is not final; and in the springtime they shall surely bloom again. So, my brother, in the bright morning of the world's resurrection, thy mortal frame now laid in the dust, shall come again into new-ness of life, and expand in immortal beauty in realms beyond the skies. Until then, my brother, until then, farewell:

Father, in Thy gracious keeping, leave we now our brother sleeping.

BENEDICTION: (*The minister shall be invited to pronounce the benediction.*) The peace of God, which passeth all understand-ing, keep our hearts and minds in the knowl-edge and love of God. The everlasting arms protect and guide us in the paths of right-

eousness. The light of the Father's welcome transfigure us on the morn of the endless day. Amen.

RESPONSE: So mote it be. Amen.



BURIAL SERVICE NUMBER TWO TO BE CONDUCTED AT THE GRAVE

“Here we view a striking instance of the uncertainty of human life, and the vanity of human pursuits. The last offices paid to the dead are only useful as lectures to the living:—from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“Notwithstanding the various mementoes of mortality, with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of Death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

“What are all the externals of majesty, the pride of wealth, or the charms of beauty,

when Nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained: —the wisest, as well as the best of men, have erred.

“Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change,

when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

“Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us seek the favor of the Eternal God, so that when the awful moment of death arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country, whence no traveler returns.”

The following invocations are then made by the Master:

MASTER: “May we be true and faithful; and may we live and die in love!”

RESPONSE: “So mote it be.”

MASTER: "May we profess what is good,
and always act agreeably to our profession!"

RESPONSE: "So mote it be."

MASTER: "May the Lord bless us and
prosper us, and may all our good intentions
be crowned with success!"

RESPONSE: "So mote it be."

MASTER: "Glory be to God in the highest,
on earth peace! good-will towards men!"

RESPONSE: "So mote it be, now, from
henceforth, and forevermore. Amen."

The apron is taken off the coffin and handed to the Master—the coffin is deposited in the grave—and the Master says:

"This Lamb Skin, or white leather Apron,
is an emblem of Innocence, and the badge of
a Mason; more ancient than the Golden
Fleece, or Roman Eagle; more honorable
than the Star and Garter, when worthily
worn."

The Master then deposits it in the grave.

"This emblem I now deposit in the grave

of our deceased Brother. By this we are reminded of the universal dominion of Death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we, too, are mortal; soon shall our bodies moulder to dust."

The Master, holding the evergreen in his hand, continues:

"*This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die.*"

The brethren then move in procession around, and severally drop* the sprig of evergreen into the grave; after which the *funeral grand honors* are given. The Master then continues:

* Advancing to the South side of the grave, hold out the right arm horizontally and drop the sprig of evergreen on the breast of the coffin; then point the hand and look upward; next bring the hand to the left breast; and finally down by the side.

"From time immemorial, it has been the custom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and there to deposit them with the usual formalities.

"In conformity to this usage, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our steady attachment to the principles of the Order.

"The great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united man to man, may we who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and

friendly acts, mutually promote the welfare and happiness of each other.

"To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement, and remind them that 'He who tempers the wind to the shorn lamb' looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of His love and protection around those who put their trust in Him."

"Unto the grave we have consigned the body of our deceased brother, *earth to earth, dust to dust, ashes to ashes*, there to remain until the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders. Then let us all so improve this solemn warning, that on the great day of account, we may receive from the compassionate Judge, the welcome invi-

tation, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world’.”

“So mote it be. Amen.”

“Almighty and eternal God, in whom we live, and move, and have our being—and before whom all men must appear in the judgment day to give an account of their deeds in life; we, who are daily exposed to flying shafts of death, and now surround the grave of our fallen brother, most earnestly beseech thee to impress deeply on our minds the solemnities of this day, as well as the lamentable occurrence that has occasioned them. Here may we be forcibly reminded, that in the midst of life we are in death, and that whatever *elevation* of character we may have attained; however *upright* and *square* the course we have pursued; yet shortly must we all submit as victims of its destroying power, and endure the humbling *level* of the tomb, until the last loud trump shall sound the summons of our *resurrection* from mortality and *corruption*.

“May we have thy divine assistance, O

merciful God, to redeem our misspent time; and in the discharge of the important duties thou hast assigned us in the erection of our moral edifice, may we have *wisdom* from on high to direct us, *strength* commensurate with our *task* to support us, and the *beauty* of holiness to adorn and render all our performances acceptable in thy sight, and when our work is done, and our bodies mingle with the *mother earth*, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day: and enjoy that rest which thou hast prepared for all good and faithful servants, in that spiritual house, not made hands, eternal in the heavens. Amen."

"So mote it be. Amen."

The procession then returns to the place whence it set out, where the necessary duties are complied with.